

Unity, Friendship and Charity,

Recommended in a

S E R M O N

Preach'd before

The Gloucestershire Society,

AUGUST 27, 1713.

Being their Anniverlary Feast Day, at

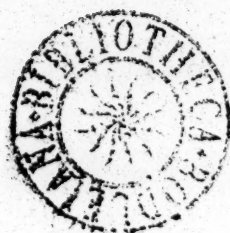
CHRIST-CHURCH

In the City of *BRISTOL*:

By HENRY ABBOT, A. B. Lecturer of
St. John Baptist in the City of Gloucester.

B R I S T O L:

Printed by S A M. F A R L E Y, 1713.



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T O
Mr. CHARLES GREVILLE

The Worthy
PRESIDENT,

A N D

The rest of the Members of the
Gloucestershire Society.

GENTLEMEN!

THIS Sermon was never design'd to hazard
any farther Censure, than what it might
receive at its delivery from the Pulpit; but since
your Importunities, and generous Subscriptions
for its Publication have wrested it out of my
Hands, I desire, if any Advantage can be made
of it, it may be employ'd for the benefit of such
Poor, as are qualified to receive your Charity.
And

Dedication

And then, though the Sermon it self be of no great Value, yet this Charitable Proposal may recommend it to the favour of those, who perhaps otherwise might put a wrong Construction upon the design of,

Gentlemen,

Your most Humble, and

most Obedient Servant,

Henry Abbot.

P S A L. cxxxiii, i.

*Behold, how good and Joyful a thing it is
Brethren, to dwell together in Unity.*

NOTHING is a greater Evidence of the Truth of Christianity, or contributes more to the propagation of our Saviours Doctrine than an amicable Correspondence and Agreement amongst its Professors. 'Tis an Argument they rely on him for a reward of their Fidelity; and observe those Rules and Methods of living which he has commanded them to pursue. The Christian Religion is a compleat System of Happiness, and what the *Pagan* Philosophers could not discover by the Light of Nature, the Author of Nature himself hath discovered to us, by bringing Life and Imortality to Light, through the Gospel. In that *Psalms* the Royal Prophet greatly applauds the Benefit of a Communion of Saints (which in one Sense of it may be taken for a Society of Good and Pious Men, exercising those social Virtues which the indigence and imperfection of our Nature seems more especially to require of us) and as tho' by long

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experience he had found the Pleasantness and By
Comfort of it, with an Exulting Fancy he breaks th
out into this Rapture. *Behold, how good and how*
joyful a thing it is Brethren, to dwell together in this
Unity.

IN speaking to these Words I shall endeavour
to shew,

I. WHEREIN the Nature of this Unity
does consist.

II. I shall represent the beauty and advantage
of it by some observations drawn from
the contrary Quality.

III. FROM these Notions of Unity and
Enmity thus put in opposition to each other, I
shall exhort you to propagate and cultivate the
former, but to discountenance, and if it be
possible, to extinguish the latter. Lastly, I shall
make some Application in regard to this Anniversary
Meeting, and so conclude.

I. MORAL Unity, according to the Language
of the Philosophers, consists chiefly in our
being undivided towards one another. 'Tis said
when God out of his Six Days Labour had com
posed this Glorious Frame of visible Beings, the
Cement and Chief Contexture of it was Love

and By that he confined the several Elements to
 their proper Stations, and kept the Parts of
 the Universe from devouring one another. 'Tis
 in this that causes the Fire not to prey upon the
 Water, nor both to combine in Alliance to de-
 vour the Earth. To this we owe the perfect
 Order and Agreement we see amongst the Crea-
 tures here below, this is what is meant by the
 harmony of the Spheres, and makes that Di-
 vine Musick excel the most Elegant Composi-
 tion ; and if we would proceed farther in our
 Praise and description of it, we need not look
 into the outward Parts of the Creation, let us
 but reflect upon, and Survey the wonderful
 compofure of our own Beings. 'Tis by *Unity*
 that the Soul and Body dwell together, by *U-*
and *unity* that all our regular Motions are performed ;
 er, What are Hearing, Smelling and Discourfing,
 e thout the constant correspondence of the Body
 t be with the Mind ; when these two break and jar,
 shall the Man finks and decays, and when the Mem-
 bers are at variance, the Effects of it are com-
 monly Diffolution and Death. That faying of
 a great Phyfician in this Cafe was very proper,
 Lan who when his Patient asked him how he fhould
 n ouive for ever ? Answer'd, That 'twas not to be
 is faid one, except the Organs and Minuteft Parts of
 come the Body continued in Eternal Love. Nor in-
 s, theed could the most trivial Matter or inconfi-
 Love verable Action be perform'd, did not every
 By B 2 thing

thing sacrifice to *Unity*, and pray for its assistance in the prosecution. Our Royal Author recommends *Jerusalem* above all other Cities, because it was at *Unity* in it self; thither, says he, *the Tribes of the Lord go up, to testifie unto Israel, and to give thanks unto the Name of the Lord*: Inferring thereby, that giving of Thanks and Praise unto God, proceeded mostly from this endearing Virtue: Nay, so far is this Divine Penman enamour'd with *Unity* and *Peace*, that he thus seraphically goes on. *Unity is like the precious Oyntment upon the Head, that ran down upon the Beard, even unto Aaron's Beard, and went down to the Skirts of his Clothing*, i. e. It not only cherisheth the Heads and chief Members of Societies, but diffuses it self thro' every part, and Influences the Meanest and most distant Member of them. This is the Scriptures Notion of *Unity*. 'Twas had in so great an Estimation, that wherever 'tis spoken of, 'tis compared to the choicest Oyntments and Spices, and said to smell as sweet and fragrant, as delightful and odoriferous as they. It is with *Unity* as with some sorts of Herbs and Trees; Your *Roses* and *Jessamies* grow together, borrow one anothers Balms, and love the Neighbourhood in which each other grows. But such as favour worst, and are most noxious to us, such as the pernicious *Box* and baleful *New*, will endure nothing to improve or flourish under

under the shadow of them. What would all
 our good Things on Earth signifie without *Uni-*
ty; can we Live, or even Breath, unless this
 give us leave? Can we walk the Streets unless
 this protect us? Can we prosecute our lawful
 Callings, unless this wish us good Luck, and
 bid us prosper. In a Word? Can we be happy
 Abroad or at Home? can we be quiet within or
 without? or can any Kingdom or Constitution,
 any House or Family, live under the Friendly
 covert of Peace, if this mighty Governess be
 away? We are not able to perform our Divine
 Service, and God's pure Worship without it;
 i. e. there must be *Unity* in our Congregations and
 chief Assemblies, if we desire our Prayers should as-
 cend as Incense, and the lifting up of our Hands
 be an acceptable Sacrifice: Seeing then we all
 walk in the same common Road towards the
 same Grave; since all of us have the same Guide,
 and at our Journies End expect the same Re-
 wards, it is meet we should endeavour to keep
 the *Unity of the Spirit, in the Bond of Peace*. We
 must kneel upon our Knees in affection and
 good will, forgiving one anothers Trespases,
 as we hope ours will be forgiven, and endea-
 vouring to reconcile differences and quarrels
 that arise amongst us. How pleasant are the
 peaceful Minds, and how glad the Souls, where *Unity*
 and Love reside: The essence of the Mysteri-
 ous Godhead, is a *Trinity in Unity*, and the
 Cause

Cause of our Redemption was the Uniting God and Man in One. Let us but look round the several degrees of Persons, we daily see, and none can we pronounce to be Happy, none to be Easy, but the Disciples of *Peace*. When she is present the Passions are Calm, no Tempests disturb our Repose, nor Jealousies annoy our Quiet. Had this always reigned amongst us, there had been no Day in the *English Kalendar* so Remarkably distinguished by its gloominess and horror; but a hint on that Subject is sufficient to shew us the sweets of *Unity and Peace*: By these alone we imitate the perfections of the blessed Angels, those Cherubs and Seraphs that encircle the Throne of God, continually Singing his Praises in the Unity of Time and Thought.

2. PROCEED we now in the Second place to shew the beauty and advantage of *Unity*, by some Observations drawn from the contrary Quality. Envy is that cursed Quality of the Mind; that delights in nothing but Blood and Death, Slaughter and Confusion, like Witches and Devils, it affects nothing but Tempests, and thinks no Musick comparable to the Sighs and Groans of distressed Enemies. When Persons, or Parties, enflamed with this diabolical Enthusiasm, brandish their Weapons of Ruin, and Destruction; when their Eyes and their Tongues dart Fire at each other, when their Hearts

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od overflow with Gall, and their Souls with Bitter-
 he ness, when their Faces wax Pale, and they
 nd are ready to burst with Malice and Revenge,
 ne then we may know what 'tis to be at Enmity,
 en and the thickness of these Shades serve mightily
 ests to enliven the beauty of *Unity* and *Peace*.
 our Envy cannot be kept secret, but discovers itself
 us, in all the Gestures and Actions of the Body,
 dar and whoever is infected with it, looks like a
 ness raging Fury; his Days are troublesome, and
 suf- his Nights tedious; he is a perpetual Tormentor
 ace: of his own Flesh, and undergoes severer Pangs
 the in the service of Hell, than a good Christian
 that does, by Mortification, and Self-denial, to ob-
 ing-tain the Kingdom of Heaven. The envious
 and Man in the Fable, does not fully Express the
 vileness of this Quality, for he only wished out
 cond one Eye, that his Neighbour might loose both;
 nity, but this wretch will rather Wish out both his
 rary own then not have his desired End; before
 f the they should light him to see the prosperity of
 d and his Adversary, he would choose to live in ever-
 tches lasting Darknes. Now when such as these
 pests, unite in a Body, and without any Considerati-
 Sighs on of the Publick Welfare, endeavour either by
 n Per-Strength or Policy to Supplant or Extirpate all
 olitical that Oppose them, ; when private Animosities
 n, and become publick Quarrels, then 'tis that a Na-
 nguesion bleeds, then 'tis touched in a most tender
 Hearts Part. But since God has been graciously pleased
 erflow

to bleſs us with a Safe and Honorable *Peace* abroad, I hope we ſhall endeavour to Cultivate the Arts of Peace at Home, by Burying in Oblivion thoſe opprobrious Names that we caſt at each other: If like generous Souls we would all prefer the publick Good before our own private Interests; If we can without envy and diſcontent behold the perſonages of the Great, and walk quietly and ſatisfied in the Shade, while others live under the direct Rays of ſeemingly kinder Providence: If, I ſay, we can do this we may expect to ſee happy Days; but if Men will perſiſt to prostitute their Conſciences? If they will aim at higheſt Poſts in Government and ſo they gain their point, 'tis no matter how then notwithstanding this bleſſing of *Peace*, we can expect to ſee nothing but Confuſion, of Beauty turned into Aſhes, and Death with his pale Horſe riding through the Streets.

3. FROM theſe Notions of Unity and Enmity thus put in Oppoſition to each other, ſhall Exhort you to cultivate and propogate the Former, but to diſcountenance, and if it be poſſible, utterly to extinguiſh the Latter.

AND in order to this, I know no better Method then ſeriously to Conſider the Wiſdom of God in not making us all upon the ſame Level but in Conſtituting different Orders and Degrees of Men amongſt us. There is no greater Argument of our ſubmiſſion to the divine Will
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then contentedness in the Station wherein God
 has placed us, as knowing he is not directed by
 such narrow and particular Views as Ignorance
 or Interest are apt to sway us by. Now 'tis
 highly reasonable to think that the Divine
 Goodness has placed every Man in such a
 Sphere, as all things considered is best for him,
 and when his Providence shall think fit to alter
 it; we ought not to murmur or repine, but
 patiently to submit to his all-wise disposal.
 All which without violence to the Allusion,
 St. Paul seems to insinuate, when discoursing
 to the *Corinthians*, he compares the different
 Orders and Offices in the Mystical Body of
 Christ to the different Members and their respec-
 tive Functions in the Natural Body; so that as
 the formation of these last is adapted to the uses
 for which Nature designed them; the Qualifica-
 tions of the former are likewise in proportion,
 suited to the condition in which God has set them:
 And this is certainly a very powerful Motive to
 Contentedness, (and consequently promotes *Uni-*
ty and Peace) that whatever Place we hold in the
 Body of Christ; he who set us there knew ve-
 ry well why he did so, and how opinionative
 soever we may be of our own Worth, vainly to
 think our selves more capable of discharging
 the Duties of a higher Post, than those already
 in it; yet 'tis probable if the experiment were
 to be made, we should find our selves misera-
 bly

bly mistaken. So much the more probable as we are disposed to think loftily of our selves, and meanly of our Superiors, as we are forward in Envyng and Usurping the Honours of their Employments, and dissatisfy'd with, and asham'd of the meanness of our own.

NOW for the regulation of any disorder that may arise upon this Account, to proceed in the Apostles Metaphor, *Let the Eye be content with seeing, and the Ear with bearing, the Hand with working, and the Foot with walking*: Let the Unlearned be content with the receiving Instruction, and the Learned with the Labour of giving it, the Inferiors with Obedience, and the Poor with Industry, the Lawyer with the Bar, and the Divine with his Ministry, the Tradesman with his Shop, and Husbandman with his Tillage. For when these go out of their own way, and invade the Business proper to each other, the *Union* of the Body Politick is broken, and nothing but Disorder and Mischiefe can possibly ensue. This envious Spirit of Ambition is in Truth the cause of all Confusion, by which either Church or State is at any time endanger'd; and St. Paul has wisely joyn'd these two Exhortations together, *That ye study to be Quiet and mind your own Business*. Let not the Mechanick forsake his Lawful Calling upon a vain conceit, of his being endow'd with the gift of Preaching and Praying,

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but let him Obediently hearken to, and Reli-
 giously put in practice the Instructions of
 his Lawful Guide; (I say of his lawful Guide)
 For this is the way that God has appointed, who
 in every Age has Sent a Succession of Spiritual
 Persons, whose Office it is to Minister in Holy
 Things, and to be Stewards of his Household, and
 Shepherds of his Flock, dispensers of his Myste-
 ries, Undermediatours and Ministers of Prayer,
 Preachers of the Law, Expounders of the Scrip-
 tures; and that which is a good Discourse from
 another Man, is from them the Ordinance of God:
 I give all these different Appellations to the Epif-
 copal and truly Apostolical Clergy, to distin-
 guish them from those bold Intruders into the
 Sacred Office, those Usurpers of the *Ephod*,
 the Dissenting Teachers, those *Ignes Fatui* of
 the Gospel; that serve for no other end but to
 lead People out of the way. Had the Mouths of
 these been stopt, Rebellion and Disobedience
 to Princes would not have been so frequently
 inculcated to the People; tho' God be praised,
 upon a try'd Case, the Opinion of much the
 greater part of the Kingdom is publickly known
 to be grounded upon quite different Principles,
 and that Exploded Doctrine of *Nonresistance* has
 been bravely and Apostolically maintain'd. I
 speak not this at all to weaken the Authority
 of the Toleration. That Indulgence to Tender
 Consciences I take to be a very seasonable Po-
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licy, and I do with all my Heart pity those
 poor misguided Souls that have been led aside
 into Schismatical Errors, and do heartily pray
 God to forgive and amend them, and if they
 are so fond of their Errors that no strength
 of Argument will prevail upon them to forsake
 them, I am glad our mild Government is pleas-
 ed to indulge them so far as to suffer them to
 carry their Opinions quietly to the Grave. But
 yet we ought to consider that Children are not
 born with these Scruples, and that the only
 way to prevent the growing Disobedience, and
 hinder the perpetuating of Schism, for fear of
 further Mischief, is to root up their *Seminaries*
 these Nurseries of Faction, that contrary to a
 Law, Reason and Justice, are now planting in
 many Places of this Kingdom. Now the only
 expedient to accomplish this great and most ne-
 cessary Work, is by Cherishing, and liberally
 Contributing to our Charity Schools (which are
 the Glory of our Nation) where Children are
 Educated in the *True Establish'd Doctrine* of the
Church of England, where by Catechizing they
 are taught the true Grounds of their Faith, and
 in some measure enabled to vindicate those Prin-
 ciples of Religion which were once delivered
 to the Saints. This, This, is the only way of
 procuring the Peace of our *Jerusalem*, so that
 the Gates of Hell shall not be able to prevail
 against her.

tho' **AND** now I am upon the Topic of Charity,
 and hope your Patience will give me leave to Ex-
 plicate a little more fully, and give you my
 best Sentiments of this Matter, but with all sub-
 mission to your better judgment. In every Con-
 stitution or Government, the Major Part consists
 chiefly of the Meaner sort, whose dependence
 for Work or Alms is from those who have an
 Improvable Substance in the World. Now
 suppose for the common Relief of these, a Place
 in every Parish should be appointed whereunto
 the Poor should always resort; thither the
 Crumbs that fall from our Tables, and the
 fragments which we daily gather up, should be
 carryed as into a Common Corban, or Store-
 house, and delivered out with an equal Hand,
 according to Peoples Needs. Thither our Com-
 mon Assessments and other Liberal Donations
 should be brought and entrusted in the Hands
 of some *Pious and Charitable Persons* (chosen for
 that purpose) to be distributed among those
 of those Age or Infirmities will not suffer them
 to do Work, and to Employ those that are a-
 ble; but for want of Business spend their
 Lives in shameless (I will not say unpro-
 veritable) Beggary. I am fully perswaded with-
 out my self, if such an Enterprize as this was set
 on foot, it could not fail of success, especially
 if Peoples Hearts were frequently warm'd to
 that purpose by Sermons, setting forth the

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Blessings that attend the Charitable, and how much Charity recommends us to the favour of God; then we might hope indeed to see the Hungry fed with good Things, and beggary totally extinguish'd; for 'tis an intollerable shame to a Christian Nation that any Member of the *Catholic Church*, (for whom Christ shed his most precious Blood) should want sufficient support to carry him through this Vale of Misery, which without the addition of Want has Misfortune enough to render him Unhappy. Methinks a Gentleman of Fortune should need any Rhetorick to perswade him to undertake such a Stewardship as this, especially if he considers 'tis an Employment God originally designed for all those on whom his *Providence* has showred down *Plenty* and *Abundance*; 'tis their Duty to be Charitable, and to have a tender regard for the Poor. For my part I know no other way they have of shewing their Charity; *And he that hath the Worlds Good, and seeth his Brother have need, and shutteth up his Bowels of Compassion from him, the Love of God cannot dwell in him, 1 Job 3. 17.* Let us but consider a little further what benefit would accrue to the Government from such Glorious Subjects as these. Nothing sets us more at Variance, or promotes more Quarrels than Poverty, People will use any Methods though never so unlawful or unreasonable to avoid this dangerous Rock. Now by the

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Method proposed, we should have no such thing
 erty, and how far it may contribute to Peace
 road, I shall not dispute; I believe we all
 ink it an Enemy to Peace at Home. Therefore
 that by refusing his Charity, will not en-
 vour to lessen the Cries, and silence the Cla-
 ours of the Poor, must never lay any Claim to
 Blessing of the Peace-makers, but must reck-
 himself an unworthy Member of the State.

That Man has arrived but to a poor perfection
 Christianity, who barely abstains from Vio-
 lence, and he that thinks to purchase an Eternal
 reward by negative kindnesses, will at last be mi-
 sably deceived, when the positive duties of
 Religion will be chiefly insisted upon. For the
 grand Enquiry at the last day will be, not so
 much from what Injuries have you abstain'd, as
 what Good have you done. 'Tis not a sufficient
 reason to say, I have not injured my Neighbour
 his Health, his Estate, or Reputation; but
 have you had bowels of Compassion towards
 our distressed Brethren? have you Cloathed
 the Naked? have you Fed the Hungry? have
 you visited those that were Sick or in Prison, or
 stood up in defence of the Widow and Orphan?
 these are the Duties that ought be the chief
 employment of our Lives, and if our Consci-
 ences bear us witness that we have faithfully
 discharged them, we may take this Comfort to
 ourselves, that we shall in no wise loose our
 Reward

Reward. Oh! The comfortable Reflections that such Thoughts as these will administer in a dying Hour; when Nature languishes and grows feeble under a burden of Years or Infirmities. The memory of these Actions will revive our drooping Spirits, and give us firm assurances of a Seat among the Blessed. Such consideration as these will disarm the King of Terrors, and take away the very sting of Death; whether he make his approaches by any sudden, or surprizing Accident, or by lingering Diseases, or gradual Decay's. Such glorious Qualifications as these, will be both our Artillery and our Shield; they will at once guard us against Temptations and quench the fiery darts of the Wicked. They will wrest the Thunderbolts from the Hand of Omnipotence and finally prevail with the Divine Majesty to suspend those evils which he intended against us. Such are the Charms, such the mighty power of Charity, which never looks more Noble, never so Pious and Beneficent, as when the Benefactor himself is his own Overseer. And where have we a more Surprizing Instance of this kind, then in the Great, the Good, and the Pious Benefactor of this City; whose abundant Charities render him the glory of our Isle, and perhaps surpass the single Benefaction of any Subject in former Ages? Oh! happy the Room that is the habitation of so great a Soul! Wonderful Benefactor! that is endowed with

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interested, so unlimited, so diffusive a Charity; he has found out the best Method never to want a supply by Trading to both Worlds, and by thus transmitting his Riches before hand to the other, has provided Bags that will never grow old. Long may the Blessing of Health keep him on this side the Grave, still to imitate that great Pattern of Goodness, our Saviour, whose continual Employment was *going about doing Good*, and when he leaves this Kingdom with Grace, may he have an easie passage to the Kingdom of Glory.

AND now my dear Countrymen and beloved Brethren, from the Reasons given in the foregoing Discourse, let me entreat you to use your utmost endeavours to promote the great design of our present Meeting, which I take to be *Friendship and Charity*. *Friendship* gives the sweetest relish to Life, and *Charity*, besides its covering a multitude of Sins, never fails of a glorious Reward. They are Noble Works. And I presume to admonish you of, and the encouragement is no less so, which offers it self to us from the Conscience of serving God, from the Glory of serving your Country, and from the Felicity of serving your selves. By *Friendship and Charity* the whole World will be united; and thus therefore, who are now met together, strive to make our selves remarkable for both. *our Light so shine before Men that they may see*

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our good Works, and be provoked to Imitation ; when they see the Harmony and good Agreement that is amongst us ; Let them break out into the Words of my Text, Behold, how good and joyful a thing it is Brethren, to dwell together in Unity. Let there be Unity in our Tempers, Affections and Conversation, but most of all Unity in our Religion and Loyalty, Then shall we again build up the Walls of Jerusalem, then shall they prosper that Love her ; Peace shall be within her Walls, and Plenteousness within her Palaces.

To Conclude,

I F we can but proportion the thanks of our Hearts to the benefits we Enjoy, we are now in possession of two of the greatest Blessings of our Nation, Peace and Plenty. The one indeed we have enjoy'd for some considerable time, and the other, (tho' like the Dove with the Olive Branch in her Mouth,) it hovered for a long time over our Heads; yet at last with wearied Wings fell into our Embraces. Now if to these two great Blessings we could yet add a Third and indeed more valuable than both the other, *the Peace of the Church.* Good God ! What happy Nation should we be ? We should think our Humane Natures transformed into Angelical, and that we had a foretaste of the Immortal Pleasures that flow from the For-

; which of Life. The happy Peace we Enjoy, is a
 ent blessing utterly unknown (I believe) to the one
 into half of the Species of Mankind, but could the
 ad joy peace of *Jerusalem* be joyned with it, 'twould
 a Unde a surprizing Blessing unknown to the most A-
 ffectiōed Father of us all. And one would think that
 y in on this Glorious Reign nothing could be too
 in but great an undertaking for an *English* Council,
 y pro where the Ministry are truly Orthodox, and
 alls, their Principles of Obedience without any
 False Gloss upon the Scriptures, founded upon
 Eternal Truth; how I say, can any thing be
 too great an Undertaking for them? When we
 consider they are guided by the kindly Influences
 s of so Good and so Gracious a Sovereign. A
 now QUEEN whose Native Excellencies and En-
 gs of ornaments render Her the Glory of Her Sex, and
 deed whose Prudent Administration of Government
 ne, are wisest as well as best of Princes, However,
 e O all this great Blessing can be accomplish'd, let
 a loss use our Prayers and Endeavours for the Com-
 wear of our Religious Differences, and if we
 to the cannot All, let us of the *Establish'd Church* be
 a Th United, then all other Disorders will be easily
 e other regulated, all Grievances redress'd, and all
 What scandals removed, to the Honour of the Go-
 d the Government, the Welfare of the People, and the
 ned peace of our *Jerusalem*. Then shall the Earth bring
 of the forth her Increase, and God, even our own God shall
 e For give us his Blessing. Then shall we see both
 Church

Church and State once more in a Flourishing Condition, when God shall make all our Offices Righteousness, and with his favour shall encompass us as with a Shield. Then shall this floating Island be settled upon sure and lasting Foundations; then shall *England* again be the Praise as well as the Terror of all other Nations. But if there be any *False Brethren* amongst us that obstinately refuse to come into these Measures, which promote *Friendship and Charity, Unity and Peace*; let us Candidly impute it to their Ignorance of those Blessings, and pray for them in these Words that our Saviour used to his Persecutors. *Father forgive them for they know not what they do.*

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